

Sisters' S. C. E.

WOMENLY MEN AND MANLY WOMEN.

REV. S. B. ERVIN, D. D.

Eyes and ears have been greeted so often with the sneering expression, "A masculine woman," that the impression is made that a man should be coarse, rough, and tough, and that he ennoble himself when he smokes, chews, or "bums around." It is intimated by calling a woman "masculine" that she manifests tendencies in one or more of these or like directions. Such traits, by the sneer, are condemned in the woman, but at the time are approved in the man. It is this approval that is here criticised.

Akin to this is the other sneer, "a feminine man," as if a woman should be a dainty, helpless weakling. While a man should aspire to something better than this, it is equally true that a woman should do the same. It is by no means womanly to be such a woman. No one has a right to put a premium on such helplessness. The more of a tough a man is the more of a weakling a woman should be, in his estimation; and by correspondence, the more of a weakling a woman is the more of a tough a man should be, in her estimation.

First of all, a woman should be pure—pure in act, in word, and in thought. She should also be modest—not the modesty of impurity, but of purity and womanly nobility. She should also be intelligent and refined, and have good taste, with becoming accomplishments. This description points at least in the direction of the best ideal of a womanly woman. Now, can any one say that it would be inappropriate for a man to be like a woman in these respects? Would he be any the more what he should be by being either without purity, modesty, intelligence, refinement, taste, or accomplishments? If not, is one any the less a man when he is a womanly man?

A man, on the other hand should be strong—strong in body and in mind. He should also have courage—not merely physical courage (which may take the form of foolhardy recklessness,) but especially moral courage, by which he dares to be right and to do right. At the same time he should be the master of some business, profession, or calling, and be industrious, economical, and polite. These traits, when possessed in a high degree, go very far toward making a man manly. Is any woman more of a woman by being weak physically or mentally, or by cowardly catering to things of questionable propriety, or by being master of nothing to which she can turn her hand or mind,

or by being indolent, extravagant, or impolite? If not, is she any less a woman, when she is a manly woman?

The National Purity convention at Baltimore, of recent date (the first of the kind ever held,) struck the keynote when eminent men and women, as the first formulated thought of the convention said, "Let there be equal standards of morality for both sexes." According to a Voice reporter, Rev. Dr. Sabine, of New York, said, "Until the double standard of morality, which condones in man what it damns in woman, is destroyed, and a great toning up in moral ideas and standards comes to pervade all our communities, there is little hope for social purity."

Miss Jessie Ackerman said, "I have just come from Iceland, where such a thing as a lewd woman is not known, because impurity is not recognized in man, no matter what is his station."

Mary Clement Leavitt, in associating drink and impurity said, "Intemperance and impurity go hand in hand. They are closely allied. The desire for a pure life can only come from a pure inhesitance. Drink turns a young man's mind out of its balance, and his proper being is stolen away, and his mental capacities and his body become impure."

Dr. M. L. Holbrook, in supporting this sentiment said, "I could give abundant testimony that the use of alcoholic drinks is one of the strongholds of unchastity."

The moral standard for woman is not too high; but this same standard is low enough for man. It is as much a stain on humanity, as a matter of fact, for a man to fall below the true standard as for a woman. A rich fallen man deserves no more favor than a poor fallen girl. Licentious, dram-drinking, rowdyish tendencies are transmitted to the children of each generation. In some cases these tendencies are restrained and corrected, as they should be; but in other cases they are augmented. The children themselves are not responsible for them, but their parents, grandparents, or great-grand parents are responsible.

But these evil tendencies are transmitted to girls as well as to boys. In the race of life, so far as inheritance is concerned, they have an equal chance. The difference in morals and manners is the difference of standards, or of training. It is thought that girls should be under restraint, but in most cases boys are left without equal protection. A boy's mind is no more proof against impurity than a girl's. Anything which will pervert the mind of one will corrupt the mind of the other. There is no more excuse for allowing the mind of a boy to be polluted than there is the mind of a girl.

The most practical questions with respect to the conversation of young men are: How can the overflow from the slums be kept from the boys in respectable homes? How can fathers and older brothers be persuaded to be as pure in word and act in the presence of boys as mothers and older sisters are supposed to be in the presence of girls? And, how can the slums themselves be purified? When these questions are answered in a practical way, we may expect as many boys and men to be religious as girls and women, but not till then. But they never will be so answered until the moral standard for men is raised as high as it is for the best of women.

There are but few, if any, traits of character which render a woman womanly that are not calculated to ennoble a man; and likewise there are but few, if any, which belong to a manly man which would not adorn a woman. It is time for every man to be a man, for every woman to be a woman. But this cannot be in the best sense by undue reverence for conventionalities, but by the recognition of real environment and by adapting oneself thereto.

There is an urgent demand for manly women—for women who have convictions, and who dare to assert them; for women who will build against the inflowing tide of licentiousness, dram-drinking, and every form of beastliness, as only women can build. There are many such women; the joy is, the number is increasing.

Single ladies have threefold more power for good in this respect than married ladies, and fivefold more than men. Let these single ladies of real worth, of whom there are not a few, have the same disgust for fallen, dram-drinking, bunning men that they have for women of this sort, and they will promote civilization and morality more than all other agencies now at work. These ladies, as a class, do not realize their power or their worth. Let them be manly women by being womanly women of the better class.

There is also an urgent demand for womanly men—for men of purity and genuine refinement; for men who will not ask a lady's hand or heart without being as free from pollution of every kind as they demand her to be. Let men be womanly and manly men of the best class.—*Religious Telescope.*

It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—*Dr. J. R. Miller.*